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STARTLING SEXUAL SECRETS!

BOYHOOD'S PERILS

AND

MANHOOD'S CURSE.

An Earnest Appeal to Young America.

"My honor is my proudest heritage. My chastity's the jewel of a noble race, descended to me from many ancestors, which were the greatest obliquy in the world for me to lose."

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PREFACE.

The object of this little Treatise is to reveal some terrible truths. I do not intend to mince the matter. As the foul ulcer requires the burning cautery for its eradication, so the moral leprosies of humanity must be probed to the quick in order to the purification of a world lying in wretchedness and despair. A squeamish delicacy or sensitiveness may no longer be indulged, in regard to an evil which is hurling thousands on thousands every year to a loathsome and untimely grave—an evil even threatening the utter and speedy extinction of the human race! Nothing now will do but plain, blunt, honest, sincere preaching—preaching like that with which Nathan reproved King David—in these our days of gross sensuality and crime. Our object is to do good, by pointing out to the victim of unholy and excessive lust, the horrors that must assuredly overtake his scandalous and outrageous violations of the laws of Nature and of Nature's God. In the almost entire absence of any effort on the part of those whose duty should be to warn the erring and thoughtless of the consequences of *particular secret sins*, the truly conscientious physician cannot shirk his responsibility to the public; but should lift up his voice in earnest tones, and fearlessly expose and reprobate the great crimes and pollutions of the human race that now so alarmingly prevail.

The horrible vice to which I allude is that of ONANISM or *Masturbation*, or in still plainer terms, SELF-POLLUTION! Masturbation is from *manus* a hand, and *stupro*, to commit adultery. It means, in short, the excitement of the genital organs by titilation with the hand, to produce that peculiar thrill,

which is usually experienced in the healthy commerce of the sexes. In other words, it consists in the unnatural and unlawful use of the organs which were given by the Creator to mankind for wise and benevolent purposes, namely, the *continuance of the human race and the reproduction of the human species*, agreeably to the Divine injunction, as proclaimed in the first Chapter of Genesis to man, in the memorable words —"*Be fruitful and multiply and replenish the earth.*"

According to the Bible, the detestable vice was first practiced by ONAN* from whom it is named; but the Greeks and Romans attribute it to the artful *Mercury*, who invented it for the benefit of *Pan*, who had lost his mistress, the beautiful *Echo*.

It is an unfortunate fact, that this vice can be traced to the remotest antiquity, and that it has been practiced by the lowest as well as by the highest classes of society, but in no age of the world has SELF-POLLUTION prevailed to the same alarming extent as at the present time. The degrading and destroying sin is practiced by parties to that terrific extent that comparatively very few of the youth of our land are untainted by this most unnatural abomination. Our schools are the very hot-beds of moral pollution and secret vice—our boarding schools especially. Thousands of adults, also, are engaged in this practice. There is no society exempt from the vice. The church is lamentably tainted with it—pastors and people being equally enslaved by the awful debauchery.

*See GENESIS, chap. xxxviii., 9th and 10th verses, "And Onan knew that the seed should not be his, and it came to pass, when he went unto his brother's wife, that he *spilt* it on the ground, lest that he should give seed to his brother." "And the thing which he did displeased the Lord, wherefore he slew him also."

Everywhere we see the deplorable evidence of the wreck of mind and body, as a consequence of the polluting stream of gross licentiousness and sensuality which is surging widely and wildly through all the ramifications of human society.

The effects of this vice are the more pernicious the sooner it is practiced. In our generation it is known even to tender childhood. Very many are initiated in such practices by servants and nurses. How important, therefore, it is for parents, teachers, guardians, clergymen, physicians, moralists and humanitarians, to proclaim to the rising youth the baneful consequences of self-pollution, in order to the restoration of their bodily strength, mental vigor and purity of morals. Who will say that it is not the duty of every one to strip the mask from sensualism ere it "bite like an adder," and utterly wound and destroy those who, in reckless ignorance and desperate heedlessness, rush upon misery and ruin. Truly,

> "Vice is a monster of such frightful mien,
> That to be hated needs but to be seen."

Thus, in view of a vice whose horrors cannot be adequately revealed, even by the keenest and most probing of pens, I feel justified in entering upon a crusade which shall have for its aim the exposure and correction of grievous moral and physical evils—the eradication of *Empiricism* and *Quackery* from our midst, and the promulgation of those *Physiological*, *Anatomical* and *Hygienic* laws, which *ought* to be known to every man, woman and child who would preserve the image of the Creator, and attain to that physical and mental perfection which would be his glorious inheritance, if his line of conduct could be made to

square with the dictates of nature and a rigid obedience to her immutable behests. Therefore, I purpose—

1st. To warn the human creature against the consequences of an unnatural crime, and the excesses of wildly voluptuous errors and passions.

2d. To caution the victims of sensuality and secret vices of every kind against committing their lives to the care of the many ignorant and unprincipled harpies, who fill the journals with the lying statements of their ability to cure all sexual disorders, when not one of them has the least idea of the functions of the organism, or the curative means that should be used in formidable generative and nervous disorders. The great majority of them are lazy vagabonds, who have never been inside of a Medical College, yet do not hesitate to delude and cheat, nay, positively *destroy the lives of fellow-creatures*, in order to reap riches for themselves by their abominable charlatanism.

3d. To announce a work, that will make its appearance about the first of January, 1859, of a purely *scientific character*, yet adapted to the simplest understanding, showing by chaste and vivid language, and the means of many colored plates and diagrams, the generative organs, the functional apparatus of both sexes, together with those that may tend to illustrate the frightful consequence of self-pollution and excessive amorous indulgences of every kind.

In order to give a better idea of the work that is forthcoming, the curious facts that are revealed in the following pages should be attentively perused, appertaining as they do to the Functions and Disorders of the Reproductive Organs, from Youth to matured Manhood and Old Age.

SEXUAL SECRETS.

For the due performance of the functions of generation, it is necessary that the organs be perfect. I will not now attempt a description of these organs, inasmuch as they are given in every elementary treatise, but I may remark, in the language of CARPENTER, "that the period of *Youth* is distinguished by that advance in the evolution of the generative apparatus in both sexes, and by that acquirement of its functional activity which constitutes the state of PUBERTY." At this epoch, a considerable change takes place in the bodily constitution; the sexual organs undergo a much increased development, while desires are awakened which were before entirely unknown. This instinct the human being shares with the lower animals. Like other propensities, it is excited by sensations, and these sensations may either originate in the sexual organs themselves, or may be excited through the organs of special sense.

There can be no doubt that venereal desires are instinctive in animals at a certain *special* season. The same is the case with young men at **Puberty*; after long periods of continence, or after leading a quiet country life. Thus at Puberty, "Life is in excess; the blood boils; the desires are impetuous and tormenting—Nature is almost an accomplice." We must not forget, however, that as man is at the top of the scale of animal creation, he ought to be a rational and *reasoning* being. If he be not so, those who had the charge of his youth, are greatly to blame for not

* The commencement of young manhood, &c.

having diverted his inclinations in the right channels. The boy should be taught that his instincts are not to be blindly gratified. There is something in the mere thought of sexual excesses at this period of life, which is positively revolting to a considerate mind. Puberty is a period of trials—danger menaces his dawning manhood, and a fearful bodily and mental wreck will be the consequence, if parents and humanitarians fail to watch any prurient tendency, and lead him from the perils which environ his thoughtless course of conduct. When a child, who has once shown signs of a good memory and of considerable intelligence is found to evince a greater difficulty to retain or comprehend what he is taught, we may be sure that it does not depend upon indisposition, as he states, or idleness, as is generally supposed. You may be almost sure that he is a victim of the odious solitary habit. There is now no time to be lost. Steps should be at once taken to prevent *Masturbation*, or the vice will soon become too inveterate in many instances for successful amelioration. In infants, we must correct the habit by muffling the hands, or in any other judicious manner; while in the boy, it is of the most vital importance that the mind be directed in a healthful channel, by amusements, recreations, &c., in order to check the secretion of the seminal fluid.* He should be taught to look upon Masturbation as a cowardly, selfish, debasing and destructive habit, unfitting him for intercourse with boys of a proper spirit, and generous and noble impulses. We must not only warn our youths against Self-pollution, but we should seek to develop all their muscular powers by means of suitable gymnastic exercise, &c. It is not the strong athletic boy, fond of healthy exercises, who thus early shows marks of sexual desire, but the puny exotic, whose intellectual education has been cared for at the expense of his physical development. How many parents have been guilty of causing *intellectual suicides* by their attempt to force

* Manacles are put on prisoners in jails, penitentiaries, &c., to prevent the unnatural practice.

the mental faculties at the expense of muscular development.

The importance of a proper regulation of the sexual feelings, or the necessity of training to continence, no one has heretofore dared publicly to advocate. Everybody seems to be afraid to touch upon the important theme. Indeed, I have been asked over and over again, to strenuously urge its great claims on the notice of parents and all others interested in the moral, physical and intellectual education of youth.

If the young men of the present day are accused of leading immoral lives and rioting in sexual gratifications, they can reply with a great deal of pungency and truth—"Have *you*, our parents and guardians, ever informed us of the pernicious tendency of youthful follies, and taught us how to control our sins and passions?"

In view, therefore, of the prevailing licentiousness, I most solemnly protest against allowing our youths to remain in profound ignorance of every thing appertaining to sexual matters. Many a one, for want of that authentic instruction, which might have guided him in the right way, has been led by curiosity, scarcely vicious at first, to obtain scanty information concerning the sexual organs from the male and female veterans of "the town," or the obscene literature which a licentious press is constantly pouring out upon the world.

Were it not for such pernicious works, it might well be believed that the youths of our land would be better able to restrain their vicious sexual impulses. Timely instruction and warning might disperse that mysterous halo which surrounds the amorous impulses when reading of the loves of the gods and godesses, to be found in "*Lempriere's Dictionary*," and other text-books, usually placed in the hands of young and thoughtless students and tyros at school. Indeed a large number of sufferers, the children of refined, intellectual and religious parents have assured me they had first been led to seek sexual gratification from what they read in the *classics* and from their *imitative* talents of those precocious youths

whose imaginations had become wofully corrupted by reading immoral works, in entire ignorance, like themselves, of the terrible consequences subsequently entailed by the practice of Masturbation and other secret vices. Often have they expressed a wish that they could spare others the miseries which they themselves had undergone from ignorance of Nature's stern and unerring laws.

THE NORMAL* FUNCTIONS.

To enable man to people the earth, God has implanted in him a sexual feeling that forms a predominant portion of his existence. Subsequent to food, the sexual desire is the next sought after by the male. To *live and give life* are the dominant passions. Not only was man commanded to "multiply and replenish the earth," but the same law is paramount in all organized beings. All are endowed with a sort of *transcreation*, which serves for the bountiful replenishment of every living thing.

Works on Natural History are full of the enormous productive powers of certain animals. The *Aphides*, or plant lice, furnish a remarkable instance of fecundity. A single sexual intercourse is sufficient to impregnate not only the female parent, but all her progeny down to the ninth generation. At the fifth generation a single *aphis* might be the great-grandmother of 5,900,000,000 of young ones! The progeny of three flesh flies would consume a dead ox as quickly as would a lion! Nine millions of ova (eggs) have been calculated to be spawned by a single codfish!

Thus it is plainly perceived that Providence has seen it necessary to make very ample provision for the preservation and utmost extension of all the species. The aim seems to be to diffuse existence as widely as possible—to fill up every vacant space with some sentient being, to be a vehicle of enjoyment. Hence the sexual passion is conferred in great force, yet the relation between the number of beings and the means of supporting them is placed on a footing of a general and immutable law. Beasts and birds, insects and reptiles, and all other organic or sentient creatures, have a stated and fixed period for sexual commerce, and are by consequence never found vio-

* Natural, or according to Nature.

lating Nature's laws. *Man* appears to be the only creature that allows his sexual appetites to run counter to her wise provisions in respect to his own peculiar organization and procreative functions.

To have offspring is not to be regarded as a luxury, but as a great primary necessity of health and happiness, of which every fully developed man and woman should have a fair share; while it cannot be denied that the ignorance of the necessity of sexual intercourse to the health and virtue of both man and woman, is the most fundamental error in medical and moral philosophy. In saying this, we must not, however, forget that man is furnished with *reasoning* powers; that a "knowledge of good and evil" has been given him. He knows, or *ought* to know, that he must keep his feelings within bounds, for it is in this discretion alone that he differs from the beasts that perish. I strenuously maintain that a young man at puberty does not and should not indulge all his instincts. Sexual indulgence at this early part of life is ever attended with the most direful consequences to the witless and misguided individual. Puberty must not only be just dawning; it must be in full vigor. Hence the necessity of man controlling his sexual powers until the fullest period of manhood's development. To diffuse the species, the species ought to be perfect and in perfection. Immature development of the sexual functions, invariably result in sickly, weakly children, that can be only with great difficulty reared to maturity. All breeders of cattle have long since ceased to raise their stock from either young males or females. In former times, premature sexual commerce was restrained by stringent laws.—Lycurgus forbade men to marry before the age of twenty-seven, and women before the age of twenty. These laws were enacted for the express purpose of raising a vigorous race. Alas! how far has mankind fallen away from his pristime vigor and glory, through the excesses of his lascivious and voluptuous passions!

I would advise all to marry who have reached a full maturity of virile power. This is seldom the case in the male under twenty-five years of age, and in the

female under twenty years. Both sexes should nourish their *vitality* by a proper course of diet and exercise, and abandon every act calculated to impair the mental and physical stamina of the organism.

Physicians and physiologists of all ages, agree in opinion that the loss of *one ounce of semen* is more debilitating than the loss of *forty ounces of blood!* *Hippocrates* tells us that the male semen is composed of all the fluids of the body, and that it is the most precious constituent of the human organization. *Pythagoras* terms the semen the flower of the blood. His disciple, *Alcmeon*, considered semen a portion of the brain. *Epicurus* looked upon semen as a portion of the soul and body. By losing semen, man loses vital principle. It is not to be wondered, therefore, that the excessive loss of semen should enervate and destroy body and mind.

It is a great mistake to suppose that *Continence** is detrimental either to the constitution of man or of woman. A life of Celibacy† is *never* a cause of IMPOTENCY or STERILITY!‡ On the contrary, it is the *abuse* of the sexual organs that produces many of the serious "ills to which the flesh is heir," including consumption, nervous complaints, and all the other terrible disorders which make up a very large excess of the mortality of our land.

In a state of *pure* nature, where the appetites are not stimulated by *artificial* contrivances, whether engendered of food or other means, man would have his sexual instincts under natural restraints; but possessing *reason*, he is the more able and bound to govern all licentious promptings, and to conform to Nature's pristine mandates.

Copulation§ in man is by no means a hap-hazard act, but follows the laws which obtain among animals. The spring conceptions are found by careful statistics to average an excess of seven per cent. on those of any other quarter of the year. Criminal statistics show

* One who abstains from sexual indulgences.
† Remaining virtuous and unmarried.
‡ Loss of strength, and incapable of the sexual act, or producing offspring.
§ Sexual intercourse.

that *rapes* are usually committed in the spring and summer months. These facts fully confirm my proposition that man has his *season* of venereal activity as well as the lower animals.

The seminal secretion takes place very slowly in the continent man—so slowly, in fact, that little or none is formed in healthy adults whose attention is not directed to sexual subjects, or who take a great deal of strong exercise. The same may be said of animals that are not allowed sexual congress. I affirm, that if we create a demand by the practice of gymnastics, the human blood can be directed from the sexual organs to the muscles. The effect of exercise in diverting the activity of the genital organs into other channels was known to the ancients. The Athletæ were remarkable for their continence. It is a well known fact, that those who undergo great physical exertion, almost entirely abstain from sexual pleasures. I cannot, therefore, too often impress on the attention of my young readers the great truth, that whereas licentious reading and idleness will induce carnal desires, exercise and a wholesome diet, with moderate intellectual employment, will, on the contrary, for the time being, completely paralize the sensual passion.

Persons are daily coming to me asserting that they have become suddenly impotent. I usually find that the non-secretion depends upon causes such as I have already named. When the patient returns to proper or natural habits all fears of impotency cease.

The late Father Mathew knew his countrymen exceedingly well when he enjoined not moderate indulgence; but total abstinence from spirituous liquors. So it is with the sexual passion. It is easier to abstain altogether than to be continent for a time and run into wild excesses at another period. He would be considered a fool who would open the flood-gates of an ocean and then attempt to prescribe at will a limit to the inundation.

Some of my patients have said "if we do not exercise our organs they will become *atrophied:** there-

* Reduced in size. Emaciation of the body, or any organ.

fore it is necessary that we commit fornication." Now this idea is fallacious—an egregious error. As well say that it is necessary to eat or walk all day, lest the muscles become absorbed. There is no physiological truth in this want of exercise of the sexual organs. I have never seen a single instance of atrophy of the generative organs from this cause; but in very many cases from the *abuse* of them. The organs then cease to act; hence atrophy.

Physiologically speaking, it is impossible for the "sexual passion" to be annihilated in well-formed adults. The functions of the organs go on unceasingly from puberty to old age. The seminal vessels may be full at times, and empty at others. Emissions at night may be frequent, yet the man remain in perfect health. The fear of atrophy, from leading a continent life is certainly apocryphal. It is a device of the unchaste—a bugbear at once repugnant to physiology and common sense. Emissions, in fact, act as a safety-valve in man. I can produce abundant data to prove that continence is not followed by *Impotence* or *Sterility*. Men of fifty years of age, who had never in a single instance indulged in sexual commerce, have become the fathers of healthy and vigorous children. The same fact has been most forcibly demonstrated in the case of animals that have never had connection with the female of their kind. They have never failed to ensure offspring, even when advanced in life. Mr. Varnell, of the Veterinary College of London, had a hunting stallion that was never allowed to connect with mares, yet he was always quiet in their presence and hunted regularly. When twenty years old he was allowed to mount mares for the first time, and became a sure foal-getter.

Incontinence, immature and secret states of cohabitation, and particularly *Self-pollution*, I repeat, cannot be too severely reprehended. Continence, chastity and virtue, with marriages under suitable conditions of the organism, will ensure entire exemption from sexual misery, and at the same time greatly enhance the vigor and happiness of either sex.

SELF-ABUSE AND ITS CONSEQUENCES.

The indulgence of illicit pleasures, sooner or later, is sure to entail the most loathsome diseases on the votaries of *Venus** and *Priapus.*† Among these disorders are *Gonorrhœa* (or clap), *Syphilis* (venereal ulcers or pox), *Spermatorrhœa* (waste of semen by daily and nightly *involuntary* emissions), *Satyriasis*, (a species of sexual madness, or a sexual diabolism, causing men to commit rape and other beastly acts and outrages, not only on women and children, but men and animals, as sodomy, pederasty, &c.:) *Nymphomania*, (causing women to assail every man they meet, and supplicate and excite him to gratify their lustful passions,‡ or who resort to means of sexual pollution which it is impossible to describe without shuddering;) together with spinal diseases, and many other disorders of the most distressing and disgusting character, filling the bones with rottenness and eating away the flesh by gangrenous ulcers, until the patient dies, a horrible mass of putridity and corruption. These diseases are frightful enough of themselves, but they are doubly aggravated by the murderous treatment of the many wretched and miserable quacks, who recklessly undertake their cure and amelioration, in all parts of the world.

* The goddess of lustful desires.

† The son of Bacchus, or one given to the love of wine and women.

‡ *Vide* the Biblical story of Potiphar's wife and the immaculate Joseph. See Genesis xxxix., verses 7 to 20.

It is not my purpose, however, in this little tract, to give a minute description of any of these terrible diseases, except that of *Spermatorrhœa.* This is a terrible disorder of almost universal prevalence, that has come very largely under my special notice, in my treatment of nervous affections.

As before remarked, *Onanism*, or self-abuse, is a most loathsome vice and a deplorable substitute for a natural gratification of the sexual passion. Its frightful development depends more or less upon the age and sex of the patient. It affects both sexes pretty much alike previous to the age of pubescence; after which its progress is distinctly marked, differing in phenomena between the two, but finally ending in both in a complete derangement of the nervous system—producing imbecility, idiocy and lunacy, with all their lamentable and destructive concomitants.

The following picture will give some idea of the gradual effects of this vice:

The frequent indulgence of the habit soon becomes a daily practice. Not only daily, but several times a day, Masturbation is indulged in. The effect of the abuse is gradually revealed. The child loses its bright complexion, becomes pale, with a greenish tint around the eyes, which are sunken, surrounded by blue margins. The lips lose their vermilion hue; the mind is indolent; the child sits as if engaged in deep thought, without looking at anything. It is averse to play, seeks solitary places, where it can indulge in its vicious propensities. It becomes obstinate, peevish, irritable; its motions are slow and heavy, while it is startled and looks frightened when suddenly spoken to and bidden to do anything. It will sleep late in the morning, but without being refreshed on getting up. It loses its appetite; its digestion is greatly impaired; the tongue becomes coated; there is much emaciation; the intellect grows weaker and weaker, until imbecility and idiocy overwhelm the victim. Such consequences may continue for years, when the body finally succumbs to the terrible ravages of complicated maladies. Thus the young life perishes even before it has begun to bud, as a young plant withers away,

at whose root a worm has been gnawing. Truly, there is no more degrading bondage than that of one's own lusts. An impure fire is ever burning and consuming body and soul. If the vicious habit is continued beyond puberty, the nervous derangements are strikingly manifest; every pleasure is poisoned, and craziness and suicide are the final results. The victims have horrible dreams; sometimes they are of a lascivious character; there are emissions several times every night, while the seminal fluid is constantly discharged with the urine and the fæces at stools. There is finally no erection nor any peculiar sensation of pleasure. This is the most dangerous form of Spermatorrhœa. One of the unavoidable consequences of this weakness is *Impotence!* The disastrous entailments of seminal losses will not astonish any one, who will consider that the semen is the most concentrated and precious secretion of the human organism. Its production is very slow. This is owing to the length of the canals through which the secretion is eliminated. Were these canals extended in one line, according to the English anatomist Monro, they would reach over 5,000 feet! The effect of Self-abuse upon the brain and spinal marrow is shockingly disastrous. Hence the horrors of lunacy, &c.

In the hospitals and lunatic asylums, there is a large number of both sexes, under treatment for Onanism, or derangements of the entire organism consequent of the vice—such as consumption, cardialgia, chorea, epilepsy, catalepsy, convulsions, paralysis, indurations and cancers of the womb, irregular and painful menstruation, hysteria, insanity, &c. It is no matter of astonishment, then, that the bills of mortality show that consumption and nervous disorders carry off more than *two-thirds* of all who die of the thousand diseases incident to the human being. Those who will read the physicians' reports of insane asylums, prisons, penitentiaries, hospitals, &c., will be astounded to find that *Self abuse* is the great evil against which medical science is most especially directed. Were it not for the almost universal prevalence of this degrading and destructive vice, there

would be little need of insane asylums, hospitals and penitentiaries; an army of physicians would be dispensed with, while the longevity of man would undoubtedly be increased in a three-fold ratio at least. He might live to eighty or one hundred years, and die, not of disease, but of a ripe old age—an age full of calm serenity, peace and happiness.

Touching this subject of Spermatorrhœa the following is a translation from *Hufeland*, a German Physiologist of great distinction:

"Hideous and frightful is the stamp which Nature affixes on one guilty of unnatural excesses. He is a faded rose—a tree withered in the bud—a *wandering corse!* All life and fire are killed by this secret cause, and nothing is left but weakness, inactivity, deadly paleness, wasting of body, and depression of mind. The eye loses its lustre and strength; the eye ball sinks; the features become lengthened; the fair appearance of youth departs, and the face acquires a pale, yellow, leaden tint. The whole body becomes sickly and morbidly sensitive; the muscular power is lost; sleep brings no refreshment; every movement becomes disagreeable; the feet refuses to carry the body; the hands tremble; pains are felt in all the limbs; the senses lose their power, and all gayety is destroyed. Boys who before showed wit and genius sink into mediocrity, and even become blockheads; the mind loses its taste for all good and lofty ideas, and the imagination is utterly vitiated. Every glance at a female form excites desire. Anxiety, repentance, shame, and despair of any remedy for the evil, make the painful state of such a man complete. His whole life is a series of secret reproaches, distressing feelings, self-deserved weakness, indecision, and weariness of life; and it is no wonder if the *inclination to suicide* ultimately arises—an inclination to which none is so prone as those who are, or have been, given to Self-abuse. The dreadful experience of a *living death* renders *actual death* a desirable consummation. The waste of that which gives life, generally produces disgust and weariness of life, and leads to that peculiar kind of destruction which is characteristic of our

age. Moreover the digestive power is destroyed; flatulence and pains in the stomach are likely to follow, and create constant annoyance; the blood is vitiated; the chest obstructed; eruptions and ulcers break out upon the skin; the whole body becomes dried and wasted; and in the end come slow fever, fainting fits, epilepsy, palsy, consumption, insanity and an early death."

Truly, the above is a most appalling picture, but not more horrible than *true*, in nearly every case of those who give themselves up entirely to their unnatural beastiality and lustful desires.

The pious and learned theologian, the *Rev. Adam Clarke, D.D.*, the celebrated Commentator upon the Holy Scriptures, speaks of Masturbation in the following startling manner:

"The sin of Self-pollution is one of the most destructive evils ever practised by fallen man; in many respects it is several degrees worse than common whoredom, and has in train more awful consequences. It excites the powers of nature to undue action, and produces violent secretions, which necessarily and speedily exhausts the vital principle and energy; hence, the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate, and wholly without energy to resist. The eyes appear languishing and without expression, and the countenance becomes vacant; appetite ceases, as the stomach is incapable of performing its proper office, nutrition fails; tremors, fears, and terrors are generated: and thus the wretched victim drags out a miserable existence, till superannuated even before he had time to arrive at man's estate, with a mind often debilitated, even to a state of idiotism, his worthless body tumbles into the grave and his guilty soul is hurried into the awful presence of its Judge."

The illustrious physicians *Hoffman* of England, and *M. Louis* of France, have also given very frightful pictures of the effects of Masturbation. From the writings of *Louis*, we translate the following:

"All the symptoms which arise from excesses with females, follow still more promptly in youth the abominable practice of Masturbation; and it is difficult to paint them in as frightful colors as they deserve. Young persons addict themselves to this habit without knowing the enormity of the crime, and all the consequences which physically result from it. The mind is affected by all the diseases of the body, but particularly by those arising from this cause. The most dismal melancholy, indifference and aversion to all pleasures, the impossibility to take part in conversation, the sense of their own misery, the consciousness of having brought it upon themselves, the necessity of renouncing the happiness of marriage, all affect them so much, that they renounce the world —blessed if they escape suicide."

The following extracts are taken from a report on the subject of *Idiocy* presented to the Massachusetts Legislature by *Dr. Howe*, in February, 1848, in obedience to a resolution of that intelligent body directing a report on this appalling subject:

"There is another vice, a monster so hideous in mien, so disgusting in feature, altogether so beastly and loathsome, that, in very shame and cowardice, it hides its head by day, and, vampyre-like, sucks the very life-blood from its victims by night; and it may, perhaps, commit more direct ravages upon the strength and reason of those victims than even intemperance; and that vice is

Self-abuse.

"One would fain be spared the sickening task of dealing with this disgusting subject; but, as he who would exterminate the wild beasts that ravage his fields, must not fear to enter their dark and noisome dens, and drag them out of their lair; so he who would rid humanity of a pest, must not shrink from dragging it from its hiding-places, to perish in the light of day. If men deified him who delivered Lerna from its hydra, and canonized him who rid Ireland of its serpents, what should they do for one who would ex-

tirpate this monster vice? What is the ravage of fields, the slaughter of flocks, or even the poison of serpents, compared with that pollution of body and soul, that utter extinction of reason, and that degradation of beings made in God's image, to a condition which it would be an insult to the animals to call beastly, and which is so often the consequence of excessive indulgence in this vice?

"It cannot be that such loathsome wrecks of humanity as men and women, reduced to driveling idiocy by this cause, should be permitted to float upon the tide of life without some useful purpose; and the only one we can conceive, is that of awful beacons to make others avoid—as they would eschew moral pollution and death—the cause which leads to such ruin. This may seem to be extravagant language, but there can be no exaggeration—for there can be no adequate description even of the horrible condition to which men and women are reduced by this practice. There are among those enumerated in this report, some who not long ago were considered young gentlemen and ladies, but who are now moping idiots, idiots of the lowest kind; lost to all reason—to all moral sense—to all shame; idiots who have but one thought, one wish, one passion—and that is, the further indulgence in the habit which has already loosed the silver cord even in their early youth, which has already wasted, and, as it were, dissolved the fibrous part of their bodies, and utterly extinguished their minds.

"In such extreme cases, there is nothing left to appeal to, absolutely less than there is in dogs or horses—for they may be acted upon by fear of punishment; but these poor creatures are beyond all fear and all hope, and they cumber the earth awhile—living masses of corruption. If only such lost and helpless wretches existed, it would be a duty to cover them charitably with the veil of concealment, and hide them from the public eye, as things too hideous to be seen; but, alas! they are only the most unfortunate members of a large class. They have sunk down into the abyss towards which thousands are tending.

"The vice which has shorn these poor creatures of the fairest attributes of humanity is acting upon others, in a less degree indeed, but still most injuriously—enervating the body, weakening the mind, and polluting the soul. A knowledge of the extent to which this one vice prevails, would astonish and shock many. It is indeed a pestilence which walketh in darkness, because, while it saps and weakens all the higher qualities of the mind, it so strengthens low cunning and deceit, that the victim goes on in his habit unsuspected, until he is arrested by some one whose practiced eye reads his sin in the very means which he takes to conceal it—or until all sense of shame is forever lost in the night of idiocy, with which his day so early closes.

"Many a child who confides everything else to a loving parent, conceals this practice in its innermost heart. The sons or daughters who dutifully, conscientiously, and religiously confess themselves to father, mother, or priest, on every other subject, never allude to this. Nay, they strive to cheat and deceive by false appearances; for, as against this darling sin—duty, conscience, and religion, are all nothing. They even think to cheat God, or cheat themselves into the belief that He who is of purer eyes than to behold iniquity, can still regard their sin with favor.

"Many a fond parent looks with wondering anxiety upon the puny frame, the feeble purpose, the fitful humors of a dear child, and, after trying all other remedies to restore him to vigor of body and vigor of mind, goes journeying about from place to place, hoping to leave the offending cause behind, while the victim hugs the disgusting serpent closely to his bosom, and conceals it carefully in his vestment

"The evils which this sinful habit works in a direct and positive manner are not so appreciable, perhaps, as that which it effects in an indirect and negative way. For one victim which it leads down to the depths of idiocy, there are scores and hundreds whom it makes shame-faced, languid, irresolute, and inefficient, for any high purpose of life. In this way the

evil to individuals and to the community is very great.

"It behooves every parent, especially those whose children (of either sex) are obliged to board and sleep with other children, whether in boarding-schools boarding-houses, or elsewhere, to have a constant and watchful eye over them, with a view to this pernicious and insidious habit. The symptoms of it are easily learned, and if once seen, should be immediately noticed.

"Nothing is more false than the common doctrine of delicacy and reserve in the treatment of this habit. All hints, all indirect advice, all attempts to cure it by creating diversions, will generally do nothing but increase the cunning with which it is concealed. The way is to throw aside all reserve; to charge the offence directly home; to show up its disgusting nature and hideous consequences in glowing colors; to apply the cautery seething hot, and press it into the very quick, unsparingly and unceasingly.

"Much good may be done by the publication of cheap books upon this subject. They should be put into the hands of all youth suspected of the vice. They should be forced to attend to the subject. There should be no squeamishness about it. There need be no fear of weakening virtue by letting it look upon such hideous deformity as this vice presents. Virtue is not salt or sugar, to be softened by such exposure, but the crystal or diamond that repels all foulness from its surface. Acquaintance with such a vice as this —such acquaintance, that is, as is gained by having it held up before the eyes in all its ugliness, can only serve to make it detested and avoided.

"Were this the place to show the utter fallacy of the notion that harm is done by talking or writing to the young about this vice, it could perhaps be done by argument, certainly by the relation of a pretty extensive experience. This experience has shown, that in ninety-nine cases in a hundred, the existence of the vice was known to the young, but not known in its true deformity; and that in the hundredth, the repulsive character in which it was first presented, made it

certain that no further acquaintance with it would be sought."

"There are cases recorded, where servant-women, who had charge of little girls, deliberately taught them the habits of self-abuse, in order that they might exhaust themselves, and go to sleep quietly. This has happened in private houses as well as in the almshouses; and such little girls have become idiotic. The mind instinctively recoils from giving credit to such atrocious guilt; nevertheless, it is there, with all its hideous consequences; and no hiding of our eyes, no wearing of rose-colored spectacles—nothing but looking at it in its naked deformity, will ever enable men to cure it.

"There is no *cordon sanitaire* for vice; we cannot put it into quarantine nor shut it up in a hospital; if we allow its existence in our neighborhood, it poisons the very air which our children breathe.

"The above remarks forcibly apply to *all* our public schools, for I have become too well acquainted, I was about to say, with the alarming extent with which it prevails, often even in the most open manner. The extent of it is amazing, for it exists both among the teachers and the students, and what can be more absurd than the partial, even shunning of the subject? By so doing, it leads not only to the continuance in some, but the production of it in the yet uninitiated.

"From this may be inferred that it is a pest, generally engendered by too intimate association of persons of the same sex, that it is handed from one to another like contagion, and that those who are not exposed to the contagion are not likely to contract the dreadful habit of it. Hence we see that not only propriety and decency, but motives of prudence, requires us to train up all children to habits of modesty and reserve. Children as they approach adolescence, should never be permitted to sleep together. Indeed the rule should be—not with a view only to preventing this vice, but in view of many other considerations—that, after the infant has left it mother's arms, and becomes a child, it should ever after sleep in a bed by itself. The older children grow and the

nearer they approach to youth, the more important does this become. Boys even should be taught to shrink sensitively from any unnecessary exposure of person, before each other; they should be trained to habits of delicacy and self-respect; and the capacity which nature has given to all for becoming truly modest and refined, should be cultivated to the utmost. Habits of self-respect, delicacy, and refinement, with regard to the person, are powerful adjuncts to moral virtues. They need not be confined to the wealthy and favored classes; they cost nothing —on they contrary, they are the seeds which may be had without price, but which ripen into fruits of enjoyment that no money can buy."

Copeland, in a work on Insanity, points out the various causes of this terrible affliction, and uses the following language, in speaking of Self-abuse:

"Many, however, of those causes which thus affect nervous energy, favor congestion of the brain and occasion disease of other genital organs, tending to disorder the functions of the brain sympathetically. Of these, the most influential are Masturbation and Libertinism, or sexual excesses, sensuality in all its forms, and inordinate indulgence in the use of intoxicating substances and stimulants. The baneful influence of the first of these causes is very much greater, in both sexes, than is usually supposed, and is, I believe, a growing evil, with the diffusion of luxury, of precocious knowledge, and of the vices of civilization. It is even more prevalent in the female than in the male sex, and in the former it usually occasions various disorders connected with the sexual organs—as leucorrhœa, or suppressed or profuse menstruation, both regular and irregular hysteria, catalepsy, ecstacies, vertigo, various states of disordered sensibility, &c., before it gives rise to mental disorder. In both sexes epilepsy often precedes insanity from this cause; and either it or general paralysis often complicates the advanced progress of the mental disorder, when thus occasioned. Melancholia, the several grades of dementia, especially imbecility and monomania, are the more frequent forms of derange-

ment proceeding from a vice which not only prostrates the physical powers, but also impairs the intellects, debases the moral affections, and altogether degrades the individual in the scale of social existence, even when manifest insanity does not arise from it."

The Massachusetts Report says, that "one hundred and ninety-one of the idiots examined were known to have practiced Masturbation, and in nineteen of them the habit was even countenanced by the parents or nurses! One hundred and sixteen of this number were males and seventy-five females. In four hundred and twenty who were born idiots, one hundred and two were addicted to Masturbation, and in ten cases the idiocy of the children was 'manifestly attributable to self-abuse in the parents!' The ten cases known, justify the conclusion that in reality there are many more, which proves, beyond a shadow of doubt, that many cases of idiocy in children is attributable to the sexual vice of the parents. Is not this fact almost too fearful for contemplation, and the importance of it to the community incalculable?"

Men of such celebrity as Sanctorious, Lommius, Hoffman, Bœerhave, Van Swieten, Kloehof, Mechel, Haller, and Harvey, all have described in vivid and fearful colors the diseases of those who are addicted to solitary vices, in a manner which must convince the most skeptical. Hufeland, speaking of young girls who are the victims of this fearful vice, says—"She is a withered rose, a tree whose bloom is dried up; she is a walking spectre."

"How many persons," exclaims the venerable Portal, a physician who published "Observations on Pulmonary Consumption," "have been the victims of their unhappy passions! Medical men every day meet with those who, by this means, are rendered idiotic, or so enervated, both in body and mind, that they drag out a miserable existence; others perish with marasmus, and too many die of a real pulmonary consumption."

Sydenham says, "The organs of respiration are the weakest of all those belonging to the human race; two-thirds of mankind die of diseases of the lungs;

and the most common period in which young persons resort to these vicious habits is precisely that wherein the chest exhibits the greatest susceptibility. There is, moreover, a species of consumption to which women are greatly exposed by the very nature of their constitution, such as tuberculose and lymphatic consumption."

Speaking of early vice, *Mr. Fowler*, the well-known lecturer on Phrenology, and publisher of many valuable scientific, medical and hygienic works, and other publications, says: "I would not defame my race, but facts extort the reluctant declaration, that few have more than the faintest conception of the fearful extent to which this vice (Masturbation), in all its appalling forms, is practiced. It is the destroyer of our youth of both sexes, and still more of our husbands and wives." Catechise, promiscuously, every boy you meet, and then say, if nine out of every ten, from *eight* years old and upwards, do not practice it more or less? and I have not the least doubt that nearly every one does so, after they have arrived at the age of puberty. No child is safe from this loathsome habit; and, as I have previously shown, our schools are especially the nurseries of this vice.

Mr. Woodbridge, in the "Annals of Education," says, "The fatal vice is spreading desolation throughout our schools and families, unnoticed and unknown. Our boarding and day-schools are sources of untold mischief."

Another writer says, that "at West Point, the mental debility occasioned by this vice was the reason why so many of its students were unable to pass examination." "But," continues Mr. Fowler, "our families at least are safe. Exclaims the fond mother, 'My daughter's native modesty is her shield of protection.' Would to God this were so! but facts wrest even this consolation from us. They may be less infected; yet women, young and modest, are dying by thousands, of consumption, of female complaints, of nervous or spinal affections, of general debility, and of other ostensible complaints innumerable, and some of insanity, caused by this practice."

Mrs. Gove, in her "Lectures to Ladies on Anatomy and Physiology," says—"About eight years since my mind was awakened to examine this subject, by the perusal of a medical work that described the effects of this vice when practiced by females. This was the first intimation I had that the vice existed among our sex. Since that time I have had much evidence that it is fearfully common among them. There is reason to believe, that in nine cases out of ten, those unhappy females who are tenants of houses of ill-fame have been victims of this vice in the first place. Professed Christians are among its victims."

Medical works are filled with cases of the terrible results of a perseverance in this loathsome vice. It is lamentable to think of the extraordinary expedients that are adopted by many of these poor silly creatures to self-abuse themselves. The subjoined deplorable case is recorded by *Chopart*.

"A shepherd, of Languedoc, Gabriel Gallien, about the age of fifteen, became addicted to Masturbation, and to such a degree as to practice it seven or eight times a day. Emission became at last so difficult, that he would strive for an hour, and then discharge only a few drops of blood. At the age of six-and-twenty his hand became insufficient—all he could do was to keep his penis in a continual state of priapism.* He then bethought himself of tickling the internal parts of his urethra, by means of a bit of wood, six inches long, and he would spend in that occupation several hours, while tending to his flocks in the solitude of the mountains. By a continuation of this titilation for sixteen years, the canal of the urethra became hard, callous, and insensible. The piece of wood then became as ineffectual as his hand. At last, after much fruitless effort, G., one day in despair, drew from his pocket a blunt knife, and made an incision into his glans along the course of the urethra. This operation, which would have been painful to any body else, was in him attended with a sensation of pleasure, followed by a copious emission.

* Priapism signifies a permanent erection of the penis.

He had recourse to this new discovery every time his desire returned. When, after an incision into the cavernous bodies, the blood flowed profusely, he stopped the hemorrhage, by applying around the penis a pretty tight ligature. At last, after repeating the same process perhaps a thousand times, he ended in splitting his penis into two equal parts, from the orifice of the penis to the scrotum, very near the symphisis pubis. When he had got so far, unable to carry his incision any farther, and again reduced to new privations, he had recourse to a piece of wood, shorter than the former; he introduced it into what remained of the urethra, and exciting, at pleasure, the extremities of the ejaculatory ducts, he provoked easily the discharge of semen. He continued this about ten years. After that long space of time, he one day introduced his bit of wood so carelessly that it slipped from his fingers and dropped into the bladder. Excruciating pain and serious symptoms came on. The patient was conveyed to the hospital at Narbonne. The surgeon, surprised at the sight of two penes of ordinary size, both capable of erection, and in that stage diverging on both sides, and seeing besides, from the scars and from the callous edges of the divisions, that this conformation was not congenital from his birth, obliged the patient to give him an account of his life; which he did, with the details that have been related. This wretch, cut, as for a stone, recovered of the operation, but died three months after of an abscess in the right side of the chest; his phthisical state having been evidently brought on by the practice of Masturbation, carried on for many years."

Not only do men and boys frequently use extraordinary means to produce the sexual sensation, but young girls and women are also addicted to such practices; and accidents of a very serious nature have sometimes resulted from such causes. *Parnard* speaks of a woman, thirty-one years old, who used an ivory whistle, three inches and a-half long, and five lines around its centre; this she introduced, not into the vagina, but into the urethra; one day it entered so far that she could not remove it; after many efforts

it was drawn out with a polypus forceps. Another, a girl, aged seventeen, was in the habit of introducing a large piece of wood into the urethra, which having entered very deeply, fell into the bladder. Faure was called, and was forced to cut for it to extract it. Rigal was obliged to do the same, to relieve a young girl twenty years old, who used a wooden needle-case in Masturbation. Needles and pins having often escaped into these passages. Morgagni says, that it is by no means unfrequent in Italy for the lascivious girls to introduce into the urethra the golden pins worn in their hair, and that they sometimes fall into the bladder; this they conceal for a long time, but are finally obliged, through pain, to confess their fault. Moinichin names a Venetian girl, who was relieved by Molinetti, of a golden needle, which had slipped from the hand into this organ. Lamotte had a case of an old maid, who had introduced into the bladder a very large pin, which, after sounding several times very patiently and attentively, he felt distinctly; he sounded on the fourth time, when by accident it became engaged in the sound, and wishing to withdraw it, but finding some resistance, he introduced his finger into the vagina and ascertained whence it proceeded; by skilful manipulation he succeeded in withdrawing it. These accidents only happen in those who are imprudent and introduce into the urethra an instrument designed for an adjacent passage. Foreign bodies seldom remain in the vagina, it being so short and large. For such a thing to take place, certain conditions are requisite, which are possible but not very common. Depuytren mentions the following:—a female consulted him for some derangement in the vulvo-uterine passage; on examination a foreign body was felt, the nature of which could not at first be determined; the patient refused to give any information of the subject; on examination, however, it was found that the body presented a large opening or deep cavity. The tumefied walls of the vagina covering the edges of the kind of vessel, prevented its disengagement; after much effort the body was re-

moved, and it proved to be a pomatum pot, which had been introduced by its vase.

Thus we have abundant proof that the infamous practice of self-pollution occasions the sacrifice of more human beings than the fabled Hydras and Centaurs of antiquity; men must be offered up in hecatombs at its shrine, until some mighty moralist shall arise, by whose energies the monster may be destroyed, and humanity be once more rescued from the degradation to which, by its vices, it has been reduced. Were the extent of the punishments which never fail to follow the commission of a crime well understood, it is possible that the monition thereby conveyed might be sufficient.

For this purpose, parents, guardians and instructors ought to be well acquainted with the symptoms and cases I have herein detailed. Nay, it is an imperative duty upon them to apply to early assistance, that, while they themselves enforce upon the youthful mind the religious and moral obligations which demand its restriction from a practice so degrading to all social duties, they may at the same time adopt a method to assist the constitution by an immediate check, and ultimately restore it by the extinction of the beastly propensity.

As a matter of course, the treatment of Spermatorrhœa demands the most rigid attention of the physician and patient. If we can check the propensity for Masturbation in childhood, vigorous and glorious manhood and womanhood may be expected. Delay our warnings and counsels to precocious youth, until the habit of Self-abuse shall become confirmed, the chances for the improvement of the mental and physical functions will be rendered the more desperate and abortive. Nevertheless, it is never too late to *attempt* a beneficent purpose. Though the ravages caused in the human system may be obstinate and deep-seated, yet, if the treatment is conducted by a physician of experience, patience and good sense, *recovery is not impossible, even in the most complicated of cases.* Thousands on thousands of victims, however, throw themselves into the hands of quacks, who

not only rob them of their money, but usually render their disorders more hopeless of cure than ever. I solemnly warn the votaries of solitary vices especially to shun, as they would a pestilence, the dens of the many unprincipled knaves who parade their filthy and lying advertisements in the newspapers of the day. Let all such victims of misguided passions seek out some honorable physician, who not only knows how to use physical, but suitable moral means of cure.

One reason why so many resort to Quacks and Empirics for treatment of their disorders is, because they advertise that the *secrets of their patient are never revealed!* &c. Now, the victims of revolting habits, or of any kind of private disease, ought to know that respectable, regularly graduated physicians, are bound by a most *solemn oath* before leaving their Medical Colleges never to betray any *secrets* or confidence, reposed in them by their patients, whether male or female. Surely such high-minded and honorable physicians are much more to be regarded as the friends of the erring and thoughtless, than those miserable charlatans and scoundrels who play the highway robber, and demand not only your *money* but your *life!* Most assuredly Quacks are not only robbers, but the most daring and reckless of assassins!

Let none, therefore, despair, for *a cure is possible*, where a patient will freely confess his errors, make a firm promise to abandon his evil practices, and subject himself to a rigorously systematic medical and hygienic treatment. I have treated hundreds of patients who had despaired of themselves, who not only were restored to perfect health, but became the happy parents of beautiful and vigorous children thereafter.

Why should our youth, especially, be permitted to crawl upon the earth a living mass of corruption, through a wretched perversion of the meaning of the terms "*morality and delicacy?*" Forbid it, Humanity! Forbid it, Virtue! Forbid it, Religion! Forbid it, Heaven!

HEAR ME FOR MY CAUSE!

During a practice of many years, specially devoted to the treatment of Consumption, Nervous complaint and diseases of the Urinary and Generative organs, I have invariably noted down very minutely such cases as presented features of peculiar or extraordinary interest, and thus have become possessed of many facts not to be found in any of the works of the most celebrated physiologists, anatomists, and pathologists, who have enriched medical literature with their wisdom and remarkable scientific researches in modern times. Many of these facts relate to the normal functions of the sexual organs, and the singular aberrations to which they are liable. Accordingly, guided by *true scientific* principles, I have not ignored the existence of *sexual feelings*, but viewed them in that calm, philosophical spirit which my reason and judgment have instructed shall be for the welfare of the human race, when the *secrets* of such sexual functions shall become to be generally known and appreciated by intelligent and discriminating physicians and laymen.

It is clearly evident that in order to understand functional aberrations, it is necessary that we first of all understand their normal conditions. What are these? Have they ever been clearly described? Let any one read the modern treatises on Physiology of the Generative organs, and he will find little or nothing of a really *practical* character, although, I am willing to admit that their anatomy has been quite

satisfactorily treated. The old standard works in fact, altogether ignore this important subject; hence, instead of advancing in physiological, pathological and psychological science, we are still compelled to receive the absurd and erroneous views, that were first proclaimed by the ancient fathers of medicine. The last edition of "Carpenter's Physiology," however forms a noble exception to this neglect, and I am proud to have my own personal investigations, and private microscopic inspections corroborated in a large degree by that profound and able searcher into the darksome mysteries of universal nature. Thus I feel that I should have no prudish misgivings, when I would describe an intellectual faculty or a sexual instinct; for the same duty which prompted the learned physiologist I have named, to consider the one, dictated that he should not neglect the other. Independent of the many wonderful facts I have collected from my own practice, I have not, however, hesitated to place Natural History, Comparative Anatomy, the Hospitals, the Alms House, and the Insane Asylums under contributions for materials to more fully elucidate the great study of the sexual functions of youth, adult age, and advanced life which will form the subject matter of my forthcoming work.

I therefore trust that little will be left out of the volume that ought to be described, and that nothing will be admitted that shall in the least militate against the cause of purity and truth.

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